

THE  
O D E S  
O F  
H O R A C E

In *Latin* and *English*;

With a Translation of  
Dr. *BENTLEY*'s NOTES.

To which are added,  
NOTES upon NOTES; Done in the  
*Bentleian* Stile and Manner.

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*Monumentum are perennius.*

Hor.

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P A R T XV.

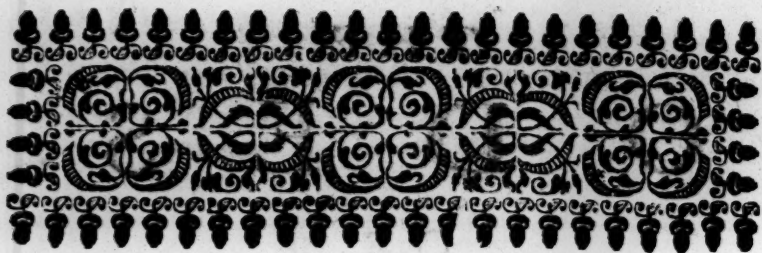
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To be Continued.

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L O N D O N :

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*Q. Horatii Flacci*  
**O D A R U M.**

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**L I B. III.**

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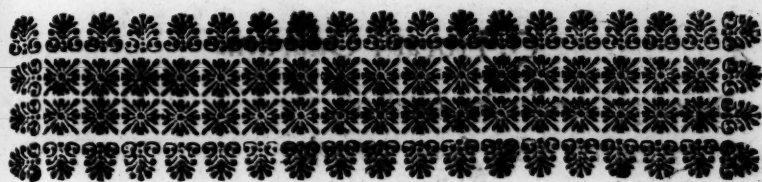
**O D E XVI. Ad MÆCENATEM.**



*Nclusam Danaen turris æenea,  
Robustaque fores, & vigilum canum  
Tristes excubia munierant satis  
Nocturnis ab adulteris:*

*Si non Acrisium virginis abditæ  
Custodem parvidum (a) Jupiter & Venus  
Risissent: fore enim tutum iter & patens,  
Converso in pretium Deo.*

*Aurum*



T H E  
O D E S  
O F  
H O R A C E.

---

B O O K III.

---

O D E XVI. To MÆCENAS.



WITHIN a brazen Tow'r immur'd,  
By Dogs and Centinels secur'd,  
From Midnight Revels and In-  
treagues of Love,

Fair *Danaë* was kept within her Guardian's Pow'r;  
But gentle *Venus* smil'd, and amorous *Jove*  
Knew, he could soon unlock the Door,  
And by his Art successful prove,  
Chang'd to a Golden Show'r.

*Aurum per medios ire satellitès,  
Et perrumpere amat saxa, potentius  
Ictus fulmineo. concidit auguris  
Argivi domus, ob lucrum*

(b) *Demersa exitio. diffidit urbium  
Portas vir Macedo, & subruit amulos  
Reges muneribus. munera navium  
Savos illaqueant duces.*

*Crescentem sequitur cura pecuniam,  
(c) Majorumque fames. jure perhorruì  
Latè conspicuum tollere verticem,  
Macenas, equitum decus.*

*Quanto quisque sibi plura negaverit,  
(d) A Dis plura feret. nil cupientium  
Nudus castra peto; & transfuga divitum  
Partes relinquere gestio:*

(e) *Contemta dominus splendidior rei,*

(f) *Quam si quidquid arat non piger Appulus,  
Occultare meis diceret horreis,  
Magnas inter opes inops.*

*Pura rivus aqua, silvaque jugerum  
Paucorum, & segetis certa fides mea,  
(g) Fulgente imperio fertilis Africa  
Fallit sorte beatior.*

*Quaquam*



*The ODES of HORACE.* . 5.

For Gold through Rocks and Walls of Brass,  
And warlike Guards, can freely pass;  
By this, which swift as Lightning makes its way,  
The *Gracian* Augur fell, and his unhappy House;  
By this great *Phillip* did his Arms convey  
Through hostile Towns, divided Foes;  
The Mariner, who stems the Sea,  
To Gold's dread Godhead bows.

Black Care attends the Miser's Store,  
Care of too much, and Thirst of more.  
To you, the Grace of *Knighthood*, I Appeal,  
You know, my dear *Macenas*! how I scorn and hate  
In gawdy Pomp and Grandeur to excel:  
To those contented with their State,  
The Gods their choicest Gifts reveal,  
Beyond our Wishes great.

Naked I quit the noisie Court,  
And to the happy Poor resort.  
Few are my Wants, and humble are my Vows,  
Blest in my Little All, not Covetous of more:  
Not he, who rich *Apulia's* Acres plows;  
Whose Barns with yellow Heaps run o'er,  
Such Quiet or such Pleasures knows,  
Amidst his Riches, Poor.

Whilst I enjoy a fruitful Year,  
A certain Crop, and Waters clear,  
Let him who o'er the *Lybian* Empire reigns,  
Live an eternal Slave to Fortune's haughty Frowns;  
A 3 Whilst

*Quaquam nec Calabra mella ferunt apes,  
Nec Lastrygoniâ Bacchus in Amphorâ  
Languescit mihi, nec pinguis Gallicis  
Crescunt vellera pascuis;*

*Importuna tamen pauperies adest:  
Nec, si plura velim, tu dare deneges.  
Contracto melius parva cupidine  
Vectigalia porrigam,*

*Quam si Mygdoniis regnum (h) Alyattei  
Campis continuem. multa petentibus  
Desunt multa. bene est, cui Deus obtulit  
Parcâ, quod satis est, manu.*



*The ODES of HORACE.*

7

Whilst through my Hive no luscious Hony strains,  
No Wine in costly Hogsheds runs,  
No golden Fleece on *Gallia's* Plains,  
My Flock with Riches crowns.

Though I am Poor I cannot want,  
Since what I ask you freely grant.  
The more I still possess, the less I crave;  
Nor can *Mygdonia's* Realm augment my Wealthy Store.  
If we repine at what we have,  
The Gods will never give us more;  
But if, what Life requires, we save,  
We never can be Poor.



(a) *Jupiter. & Venus risissent.*] All the Books that ever I perused, both Editions and Manuscripts, say *Risissent*. And yet according to *Horace's* indolent way, we ought to write the singular Number, *Risisset*; and for this I have produced abundance of Instances at *Carm.* 1, 24. v, 8. *Lactantius* seems to favour this Reading at *Statius*. Theb. 7, where he cites this very Place; for there we find *misisset* extant, though upon several Accounts it should be a Blunder. Both *Ovid* and *St. Jerom* have Copied from these very words, *Inclusam Danaen turris aëneæ*; The one in his *Epistle to Gaudentius*, the other in his *Amor.* 2, 19.

(b) *Demersa excidio.*] Both the *Venetian* and *Loscherian* Editions say *Exitio*, and thus we find it in most of the Copies, and those of the best Credit; as, among mine, in the *Gravian*, *Leyden*, and *Battelian*, with some others. *Pristian* gives his Approbation to this Lesson by quoting it thus, p. 890, *Demersa exitio*; which is to be seen not only in an Edition of his Book but also in the Manuscript, which is of six hundred Years standing here in the Publick Library of the University of Cambridge. And yet I know not by what ill Luck it is, that most of the Editions retain *Excidio*; which indeed has the preference in

some of the Copies, and amongst mine in the *Queen's-College*, which is second to but few in Authority and Reputation. This is wrong; for *Demersa* and *Excidio* are quite contrary to one another in Signification, and therefore cannot conveniently be joined together; for *Excindere* is to pluck and tear up by the Roots from the very Bottom and Foundation, which imports an Ascent; but *Demergere* is to Plunge downwards in the Deep, and this imports a Descent. If therefore we retain *excidio*, we must not say *deme-sa*, but *eversa* with a very little Alteration.

—— *Domus ob lucrum*  
*Eversa excidio.*

See *Virgil Aenci.* 10, 45. *Ovid Heroid.* 3. *Junenal.* 10, and several other Writers, who often use this Phrase, when they talk of overturning Houses. But after all, *Demersa exitio* is the true Reading.

(c) *Majorumque fames.*] Our Librarians are so mightily offended at this word *Majorum*, that they resolve to alter it at the Expence of *Horace's* Measure; for the *Royal-Society* Copy writes the Passage thus;

*Crescentem sequitur cura pecuniam,*  
*Majorque fames.*



in the old *Grævian* Copy two of the Letters are erased thus, *major . . que*, which by the space seem to have been an *O* and a *M*. See *Major famæ* in *Prudentius Hamartig.* 275. But now the Verse it self rejects this Emendation with Disdain; and yet what is the Meaning of *Majorum*? It is very well known, that the Antients wrote either *pecuniam* or *pecunias*, according as they were in the Humour. Either therefore we must read the Passage thus,

*Crescentes sequitur cura pecunias,  
Majorumque famæ:*

Or thus,

*Crescentem sequitur cura pecuniam,  
Majorisque famæ.*

For we often meet with these Phrases, *Pecunia grandis, ingens, immanis, immensa, nimia, mediocris, trinis, amplissima, magna, maxima*, which signify a Little, a Moderate Stock, or a Great Deal of Money; and why then might not Horace say *Major Pecunia, more Money*? Thus the old Scholiast explains it, *Majorum*, says he, that is, *Pecuniarum*, more Money. But then I can never think Horace would be guilty of such a Blunder as to alter the Number from Singular to Plural without any manner of Reason.

(d) *A displura feret.* Almost

all the *Parchments* say *ab diu* and so does the *Venetian* Edition. Thus in other Places we read of *ab se*, and *ab Jove*, corrected according to the old Books. The same, or like Expressions we find up and down in other Authors, the Reading being restor'd from the Primitive Copies. See *ab dis* in *Pliny. Histor.* 34, 9.

(e) *Contemta dominus splendidior rei.*] One or two Books belonging to *Torrentius* and *Pulmannus* say *contenta*: Some malicious Hand or other has inserted this *Lesson* in my *Queen's-College* Copy, and erased the old word *contempta*, which is extant in the old Editions, and almost all the Copies. I am amazed that *Canter*, and his Followers, should pretend to stand up for *contenta*, which they would make synonymous to *mediocris*, and to signify Narrow; whereas this is no true Latin, neither can it be supported by any good Precedent. The vulgar receiv'd Reading is certainly good; and yet neither *Dacier* nor *Torrentius* do construe it right; *Contemta rei*, say they, signifies an Estate of no great value, which the Person in Possession despises or under-rates, and which is look'd upon as a Trifle by the Rich and Wealthy: So that according to them, *contemta* answers to *exigua* and *contemnenda*; Small and Contemptible; whereas the words have quite another Meaning, which is much more witty and elegant; for our Author had said just before,



*Nil cupientium nudus castra  
peto.*

Upon which account he adds, that he should make a much more splendid Figure in re Contemta, that is, non cupita, with that Fortune which he had not coveted nor over-rated, than if he were in Possession of all Apulia, after the same manner that some rich Fellows possess their Estates, who do not use nor enjoy what they have. It is a Saying of the Stoicks, that a wise Man Possesses all things, and is Lord of all things, though he be Master of nothing, because he desires nothing, and wants nothing; here then Horace makes two Paradoxes, That which I have not I possess; and the Miser possesses not what he has: The last of these is often mentioned by other Authors. See Seneca Epist. 74. Id. Herc. Fur. 168. Paulinus in Nat. 19. where you will find an Account of those Poor rich Rogues who do not enjoy what they have.

(f) *Quicquid arat impiger Appulus.*] The Venetian Edition says *Impiger*, but the Lofcherian, *non piger*, whence the other Editions ever since took it; but all the Parchments belonging to me and to other Criticks say *impiger*, which by all means ought to stand. *Arat* in a *Caesura* has the last Syllable long, as we have already seen in several Instances, *Carm.* 1, 13. v. 6. *It.* 3, 8. v. 5.

(g) *Fulgentem imperio.*] All the Books extant do every where write *Fulgentum* with great Constancy and Assurance; and yet I cannot deny but *Fulgens imperio* is a very good Phrase; and for this see Tacitus Histor. 4. 42. *Vopiscus* in Probo. c. 2. *Silius Ital.* 13. And I must also freely confess, that *fallit*, which answers to *λάρδα*, yet by a very elegant *Gracism*, has a very good right to govern an *Accusative Case*; *Fallit beator fulgentem.* See *Lucan.* 6, 68.

—Surgens operum  
structura fefellit  
Pompeium —  
*Unda Caledoniis fallit turbata  
Britannos.*

Where *fefellit surgens Pompeium*, and *fallit turbata Britannos*, must be taken in the very same Sense and Construction with *Fallit sorte beator fulgentem* here in Horace. These Phrases would do very well if they were translated into Greek. The *Distion* therefore of this Passage is very good; but let us a little examine the Sense.

*Pura rivus aqua, silvaque ju-  
gorum*

*Pancorum, & segetis certa fi-  
des mea*

*Fulgentem imperio fertilis  
Africa*

*Fallit sorte beator.*

Here

Here the *Interpreters* have blunder'd most confoundedly, when by *Regem* they understand some one of the Kings in *Africa*, *Syphax*, I suppose, or *Bocchus*, or *Juba*; whereas no one of them was King of all *Africa*, but only a part of it; as, for Instance, *Nubidia* or *Mauritania*. But now our Author means the *Proconsul* of *Africa*, a Roman Magistrate, who had all *Africa* for his Province: And he mentions *Africa* here more particularly, because, as *Cicero* tells us, it was the Capital and Head of all other Provinces. *Imperium* often stands for *Magistratus*, when apply'd to the *Pratorian* or *Consular* Dignity; and thus we may find it both in the Poets and Historians. Besides, the *Interpreters* know not what to make of *Sorte* in this place; but in this he alludes to the Roman Custom of distributing Provinces by Lot. See for this *Cicero* ad *Quintum Fratrem*. I, I. *Id.* pro *Ligario*. 1. *Suetonius* in *Vespasian*. 4. *Tacitus* *Agric.* 42. Hence *sors Asia*, *sors Macedonia*, *sors Provinciæ*, are Phrases that often occur. These Preliminaries being thus settled, the Sense that comes uppermost is this, *My Sabine Farm, which consists but of a few Acres, puts a Trick upon the Proconsul of Africa; who does not know that I am happier than he is.* How much does this bright Explanation exceed that dark Stuff which the *Interpreters* are

groping for here amidst Smoak and Obscurity? And yet after all I can never believe that it came from *Horace's* Hand, just as we now find it, or that it is worthy to be published thus under his Name. For observe now what we dislike in this Passage! *My Farm*, says our Author, and my certain Crop of Corn are not known to the *Proconsul* of *Africa*; nor does he believe, that I am happier than he is, though he is possessor of the Government of all *Africa*, and I have nothing but my little Estate at *Sabinum*. Say you so? On my Word, little *Horace*, I do not like you. For how could it be supposed, that the *Proconsul* of *Africa* should come to know any thing of your little Farm and Crop of Corn in the Valley of *Sabinum*? Or according to some *Interpreters*, how should *Regulus* after come to know of this, who was at that time passing his last Stage of Life beyond the *Garamantes*? Then what can be the meaning of *beatior*? Where is the Word, to which this Comparison agrees? Would you have *sorte* agree with *beatior*? There is no other Word that I know of to agree with it but this: So that by *Sorte Africa* you mean the Condition of the *Proconsul*; but then we can never understand all this Extrinsically, which ought to be expressed in more proper Terms, according to the Genius of the *Latin* Tongue. To be short, why should

should you not give your Consent to suppress one single Letter, or rather the Cap of a Letter, and then correct the place thus?

*Para rivos aqua, silvaque iugerum*

*Paucorum, & segetis certa fides mea*

*Fulgente imperio fertilis Africa*

*Fallit forte beator.*

See what a bright Sentence this is! It is not known, says Horace, that my small Fortune (for thus at full length it is *sors mea*) makes my Condition, much happier than that of the Proconsul of Africa; for this is a Secret to many. *Fallit* stands by it self absolutely, and signifies the same that *λαβεῖν* does in Greek, where it often occurs in this Sense. See *Epist.* 1, 18. *Fallentis semita vita*. See also *Fulgent imperio* in *Silius Ital.* 13. and *Seneca* *Troad.* 272. Either I am very much out, or this *Emendation* (non *fallit*) is apparently more bright and elegant than the *Vulgar Reading*.

(b) *Regnum Alyattici.*] The Venetian and Lofcherian Editions say *Alyatici*, whence all the other Editors ever since Published it after this very manner in their Books. Now if you should ask these Fellows who this same *Alyaticus* is, they'll tell you they mean *Crasus*, who is so called from *Alyattes* his Father; so that they make it a *Patroni-*

*mick*: I wonder how Men can delight in such Trifles! *Tannaquil Faber* had a much better Nose, and smelt a Rat here; for he very freely declares, that if *Horace* wrote after this manner, it is a Mistake; for he should have said *Alyatius*, this being the true *Patronymick*, as *Laertius* from *Laertes*; whereas *Alyaticus* is a Possessive. I cannot part with this acute Fellow without giving him his due Commendations; and yet in these few words he has been guilty of two Blunders; for *Laertius* is no *Patronymick*, like *Laertiades*, but a Possessive, as *Laertia Regna*, *Laertius Heros*. Thus *Priamides* and *Priameis* are *Patronymicks*, but *Priameius* is a Possessive, as *Priameia conjux*, *Priameia virgo*, *Priameia Sceptra*; thus *Semeleius*, *Thyoneus*, *Semeleia probes*, *Laomedontia pubes*, *Laomedontius heros*, and the like, which never stand alone without a Noun Substantive. I suppose I need not acquaint the Reader, that when *Diogenes* is called *Laertius*, this is no *Patronymick* from his Father *Laertes*, but a Gentile Adjective, from the Town *Laerte*. And thus *Alyattius* ought not to stand naked and alone; neither is *Alyaticus* a Possessive, as *Faber* imagins. Such barbarous stuff as this could only come from a Monkish Transcriber; for as from *Achilles* comes *αχιλλεύς* *Achilleus*, from *Orestes* *Ορεστής*, from *Bellerophon*

phontes *Bellerophontæus*, and not *Achillicus*, *Oresticus*, *Bellerophonticus*; so from *Alyattes* comes *Alyattæus*, and not *Alyatticus*. After all, it is much better to take part with *Faber* in a small Mistake, than to do as others have done, and take part with a most senseless insipid *Lectio*. You would do very well to correct it in the following manner,

*Quam si Mygdoniis regnum Alyattium.*

We have seen a Quotation to this purpose, *Laertia regna*, *Virgil Æn.* 3, 272. See here what diligent Fellows your *Interpreters* are; for they do not so much as open their Mouths concerning the various *Lectio* in this Place; and yet I do not believe there is any one Book of tolerable standing which says *Alyatticus*. My *Leyden* Copy and one more say *Alyatthii*, my

*Gravian* at first hand, *Alyatthii*, my *Royal-Society* *Haliatthii*, and my *Bodleian* *Aliatthii*. To be short, do you correct it as fast as ever you can, thus,

*Quam si Mygdoniis regnum Alyattei Campis continuem.*

*Alyattei* from *Alyattes*, is like *Ulyxei* and *Achillei*. See *Epod.* 17. *Regnum Alyattei* answers to *Pompili regnum*. *Carm.* 1, 12, and to *Regnum Priami vetus*, *Carm.* 1, 15. See also *Serm.* 1, 6.

——— *Tulli atque ignobile regnum.*

Without all manner of doubt, either you must in this Place read *Alyattium* or *Alyattei*; you may take which of these two *Emendations* you please, it is all one to me, neither shall I concern my self about the matter.





O D E XVII. *Ad ÆLIUM LAMIAN.*

**Æ** LI, vetusto nobilis ab Lamo,  
(Quando & priores hinc Lamias ferunt  
Denominatos; & nepotum  
Per memores genus omne (a) fastos)

(b) *Auctore ab illo ducis originem,  
 Qui Formiarum moenia dicitur  
 Princeps, & innantem (c) Marica  
 Litoribus tenuisse Lirim*

*Late tyrannus. cras foliis nemus  
Multis, & algâ litus inutili  
Demissa tempestas ab Euro  
Sternet ; aqua nisi fallit augur*

*Amosa cornix.* (d) *dum potes, aridum*  
*Compone lignum: cras genium mero*  
*Carabis, & porco bimestri,*  
*Cum famulis operum solutis.*

Dr. B——'s NOTES. ODE 17.

(a) **F***astos.*] Ever since the Days of *Priscian* there has been a Difference among the Books, some of which read *fastus*, and others, *fastos*. That *fastius*, says *Priscian*, p. 711, which comes from *fastidio*, is of the fourth Declension; but that *fastus* which is taken for *Annalis*, so called from the *Fasti* and *Nefasti* Dies, Holy-Days and Work-days, is most commonly of the second Declension, and sometimes of the fourth. See *Lucan*, 10.

*Nec meus Eudoxi vincetur fa-  
stibus annus*

And yet this is a Mistake, if we may believe Servius upon Virgil, Comment. Lib. 3, Th. after all, most of the Old Books read it in this Manner. Ovid inscribes his Books thus, Fastorum Libri; but in Horace we find two Lessons, fastus and fastos. Carm. 3.

Per memores genus omne fastos.  
W her

ODE XVII. To ÆLIUS LAMIA.

FROM *Lamus* sprung, whose noble Blood  
Has fill'd the long Records of Fame;  
And on a numerous Race bestow'd  
A generous Birth, and deathless Name;

To him your high Descent you owe  
Who once possess the *Formian* Tow'rs,  
And reign'd, where *Liris*' Waters flow  
Along *Marica*'s fruitful Shores;

May in your Fuel, for the Crow  
Forebodes a Day of Wind and Rain;  
To Morrow's stormy Blasts shall strow  
The Ground with Leaves, with Weeds the Main:

You and your Household, free from Care,  
May then indulge your Souls in Wine;  
With blazing Piles your Hearth prepare,  
And feast upon the tender Swine.

Here some of the Books read  
titus. Thus far *Priscian*; It  
certain, that my old Books;  
the *Gravian*, and *Queen's-Col-*  
Copy at first Hand, say  
fines; but here some mo-  
Men did it, and wrote  
flos: But now at *Carm. 4.*  
ty titulos memoresque fastos,  
The *Queen's-College* Copy  
plainly declares for *fastos*, and  
says the *Gravian* at first

Hand, but it is afterwards  
alter'd to *fastus*. At present  
it is impossible for us to  
tell, which of these two *Le-*  
*ctions* came from *Horace*'s  
Pen, neither is it a Half-  
penny Matter; if you please,  
you may see what *Nick He-*  
*instus* says to this upon *Cla-*  
*udia* 4. Conf. Honor. v, 155.  
(b) *Auctore ab illo dicitur v-*  
*riginem.*] All the Books eve-  
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 (Quando & priores hinc Lamias ferunt  
 Denominatos; & nepotum  
 Per memores genus omne (a) *fastos*)

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*Qui Formiarum moenia dicitur*  
*Princeps, & inmantem (c) Marica*  
*Litoribus tenuisse Lirim*

*Latè tyrannus. cras foliis nemus*  
*Multis, & algâ litus inutili*  
*Demissa tempestas ab Euro*  
*Sternet; aqua nisi fallit augur*

*Amosa cornix. (d) dum potes, aridum*  
*Compone lignum: cras genium mero*  
*Curabis, & porco bimestri,*  
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*Nec meus Eudoxi vincetur fastibus annus*

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(b) *Auctore ab illo dnois o-*  
*riginem.*] All the Books eve-  
ry where extant, both *Editi-*  
*ons* and *Manuscripts*, say *du-*  
*cis*. It is a great while ago  
that



that I foresaw we should correct it, and write *ducit*, long before I read what *Daniel Heinsius* noted on this Place: It is certain that about a hundred Years ago he mended this Passage; and yet none of the succeeding Editions ever thought fit to follow his *Emendation*, or so much as to mention it: If this be not a Misfortune, I know not what is; for this great Man has not made above two or three tolerable Conjectures in all *Horace*, in which Work the Muses do by no Means favour him, and yet this *Emendation* here, which is his best, cannot find so much as one Critick to give it a good Word: I suppose the Meaning of this is, because to our great Amaze-ment he never gives the least Reason for any one of his Corrections. In Order therefore to supply his Place, we shall explain this Passage as well as we can; and we desire the Reader to take a View of the whole, as it now stands in the vulgar Editions.

*Æli, vetusto nobilis ab Lamo,  
Quando & priores hinc Laminas  
ferunt*

*Denominatos, & nepotum  
Per memores genus omne fa-  
stos)*

*Auctore ab illo ducis origi-  
nem,*

*Qui Formiarum mania dicitur  
Princeps, & innantem Ma-  
ricia*

*Litoribus tenuisse Livin  
Late tyrannus. Cras foliis ne-  
mus*

*Multis — Dum potes, ari-  
dum*

*Compone lignum; cras geni-  
um mero*

*Curabis. —*

Here now, I beseech you, consider the Oeconomy of this Ode. You, says *Horace*, O *Ælius Lamia*, who take your Name from old *Lamus*; You, I say, derive your Original from that *Lamus*, who was King of *Formia*; To Morrow it will rain very hard, therefore now whilst you may, lay in your dry Fuel; for to Morrow you may be at Leisure to drink at home at your own House, because the Rain will not let you go abroad. Do you not observe here a very absurd and senseless Meaning, which intrudes itself into the very middle of the Sentence? Was *Lamia* to be told so roundly of his Nobility, and hit in the Teeth with a Story of his high Birth, only to introduce a trifling Matter about Wood and Fuel? as much as to say, O you, who are descended from ancient Kings, take care, I entreat you, to make a good Fire. Could we Moderns admire such a Complement as this, and take it to be fine and elegant; Fie, for Shame! How would *Horace* shake his Head at this, if he were now alive. Do you therefore readily embrace the Lesson of

*Heinsius*

Heinsius, which will give a new Light to the whole Passage, and a more beautiful Gloss to the Sense.

*Æli, vetusto nobilis ab Lamino,*

*(Quando & priores hinc Laminas ferunt  
Denominatos; & nepotum  
Per memores genus omne  
fastos*

*Auctore ab illo ducit originem,*

*Qui formiarum mania dicitur  
Princeps, & innatam Maricæ  
Litoribus tenuisse Lirin  
Late tyrannus) cras foliis nemus.*

Here you see *Genus omne* is the Nominative Case; and it follows, *The Family of the Lamix, and all their Descendents according to the Register, for several Generations, derive their Original from that Lamus, who was the first King of Formix.* Thus then we ought to construe the Place, *O Ælius Lamia*, says our Author, *to Morrow there will be a Storm of Rain, therefore take care to have your dry Fuel ready, because you must spend the Day at home.* Here you see the putrid Stuff is excluded; for that which relates to the Family and noble Birth of *Lamia*, is not brought in directly and bluntly, but only upon a Hint, by the *ly*, and in a *Parentthesis*. In the mean time I freely resign to *Heinsius* all the Glory and Honour of this E-

B

mendation; perhaps I shall leave my self Renown enough by my other Performances, which will give me the Character of a Man, who has deserved very well at *Horace's* Hands.

(c) *Et innatam Maricæ.* I do not know what *Heinsius* means, when in both his Editions he orders us to read *Marica*, unless perhaps it be a Mistake of the Printer's, which escaped the Author's Correction. It is certain, that not only all the Books write it thus, but also we find it so in *Servius* upon *Virgil*, *Æn.* 7, 407. On the other Hand we say *Lirim*, and not *Lirin*, agreeable to all the Books, both Editions and Manuscripts; for in all Italian Names, they always conform to the Latin Termination; thus *Virgil* says, *Tiberim Faberimque.*

(d) *Dum potes.* Three of my oldest Books, the *Leyden*, *Gravian*, and *Queen's-College* Copy, say at first Hand, *potis*, and not *potes*: Without doubt this Word was hammer'd out upon *Horace's* own Anvil, for by the Rarity of the Work it could never come from our Bungling Librarians. *Dum potes* answers to *ἄρτι πῶς δύναται* in the Greek. See *potis* in *Virgil*, *Æne.* 3, 670, and several times in *Arnobius*, as *Lib.* 1, 2, and 6. See the Interpreters upon *Lucretius* and *Catullus*.

O D E

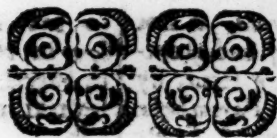
ODE XVIII. *Ad FAUNUM.*

**F** Aune, Nympharum fugientium amator,  
 Per meos fines & aprica rura  
 Lenis incedas, abeasque parvis  
 Æquus alumnis:

Si tener pleno cadit hadus anno;  
 Larga nec desunt Veneris sodali  
 Vina cratera; vetus ara multo  
 Fumat odore.

Ludit herbofo pecus omne campo,  
 Cum tibi Nona redeunt Decembres:  
 Festus in pratis vacat otioso  
 (a) Cum bove pagus:

Inter audaces lupo errat agnos:  
 Spargit agrestes tibi silva frondes:  
 Gaudet invisam pepulisse fossor  
 Ter pede terram.



## O D E XVIII. To FAUNUS.

GOD of the Woods, who loves to chace  
 The *Naiads*, nimble as the Wind,  
 Along my Fields propitious pass,  
 And to my tender Flocks be kind;

Then every Year a wanton Kid,  
 With Bowls of Love-inspiring Wine,  
 Shall to your Sylvan God-head bleed,  
 Whilst fragrant Smoak perfumes the Shrine,

Soon as *December* cools the Plains,  
 My Cattle on soft Herbage browse;  
 Nor Toil nor Care fatigues the Swains;  
 The Bullocks from the Team are loose;

No rav'ning Wolves the Lambkins fright;  
 The Leaves lye scatter'd through the Wood;  
 The Rusticks in the Dance delight,  
 And beat the Ground they lately plow'd.



(a) **C**UM bove pagus.] The Venetian Edition says *Pagus*, but the *Loscherian*, *Pardus*.

*Festus in pratis vacat otioso  
Cum bove pardus.*

*Inter audaces lupus errat agnos.*

It is Matter of great Wonderment that this same *Pardus* should range through all the Copies; thus my *Peterhouse*, *Royal-Society*, *Magdalen-College*, *Worcester*, *Battelian*, *Queen's-College* at second Hand, *Leyden* among the various *Lections*, *Gravian*, and *Colbertine* Copies, all say, *Pardus*. Do but observe here a *Monkish* Witticism, and take your Fill of laughing at it. Because in the following Lines something was said of the *Wolf's* wandering amongst the *Lambs*, therefore these arch-Rogues whipt down *Pardus* instead of *Pagus*, out of the sixth Verse of the eleventh Chapter in *Isaiah*, *The Wolf shall dwell with the Lamb, and the Leopard lie down with the Kid*. Alas a Day! Can you doubt but this *Lection* was copy'd from the sacred Text? I wonder none of the *Interpreters* ever took Notice of this! But to be serious; though this *Translation* from holy Scripture be very senseless, and in some Measure prophane, yet it is strange to see how this Whim took, for so soon as ever it peep't abroad, all the *Parchments* caught at it, and, as you see, make much of it. But

*harkee*! how came *Leopards* into *Italy*, which are only bred in *Asia* and *Africa*? Then how comes this *Leopard* to be *Idle*, out of *Work*, making merry and keeping *Hollyday*? Did the *Romans* use *Leopards* to till their Ground? *Festus Pagus* is therefore right, according to the old Copies. See *Ovid Fast.* 1, 667. By the way, we must not forget to inform our Readers, that the *Interpreters* are out here, when they construe *si a pò xovè* in common with every Sentence, as thus, *Bekind*, *O Faunus, si hadus, & vinum, & ara tibi adsunt*, If I give you a *Kid*, and some *Wine*, and build you an *Altar*: And so far they are right; but then they go on, *si pecus ludit*, if the *Cattle* play, *si Festus pagus est*, *si lupus*, *si Silva*, *si Fossor*, and so on, which is foolish and stupid; for see what you'll make of it?

*Inter audaces lupus errat agnos.* Be kind, o *Faunus*, if I have deserved so much by my Piety; If I have sacrific'd to you; If the *Wolf* wanders among the *Sheep*, &c: What? was this part of *Horace's* Merit? No: But it was part of *Faunus's* Favours: Wherefore we ought to make a full Stop at *fumat odore* in the eighth Line, as it is in our Edition; and what follows relates to the *Encomium* upon *Faunus*, *Tibi pecus ludit*, Tu facis ut *lupus erret*, &c. See the very same Compliments at *Ode*, 1, 17.

NOTES

# NOTES upon NOTES. ODE 18. 21

U Nde in Italia Pardus, qui  
extra Africam Asiamque  
non nascitur? The Dr. will  
not allow of Leopards in I-  
taly because they are bred  
no where but in Asia and  
Africk; and yet he readily

admits the *Lupus inter agnos*.  
Can the Reader believe it to  
be a greater Miracle to trans-  
port Leopards from Africk to  
Rome; or, to make Wolves  
run up and down among the  
Lambs without hurting them?



O D E

ODE XIX. *Ad TELEPHUM.*

**Q**uantum distet ab Inacho  
 Codrus, pro patriâ non timidus mori,  
 Narras, & genus Æaci,  
 Et pugnata sacro bella sub Ilio:  
 Quo Chium pretio cadum  
 Mercemur, quis aquam temperet ignibus,  
 (a) Quo prabente domum, & quotâ  
 Pelignis caream frigoribus, taces.  
 Da Luna properè nova,  
 Da noctis media, da, puer, auguris  
 Murena: tribus aut novem  
 (b) Miscantor cyathis pocula commodis.  
 Qui Musas amat impares,  
 Ternos ter cyathos attonitus petet  
 Vates: tres prohibet supra  
 Rixarum metuenis tangere Gratia,  
 (c) Nudis juncta sororibus.  
 Insanire juvat: cur Berecynthia  
 Cessant flamina tibia?  
 Cur pendet tacitâ fistula cum lyrâ?

O D E XIX. To TELEPHUS.

YOU to a Nicety can tell,  
 When *Codrus* for his Country fell,  
 How long before him was the Reign  
 Of *Inachus*, a mighty Man;  
 The Race of *Æacus* you know;  
 And when the *Greeks* laid *Ilium* low:  
 But never let us know the most,  
 A Pipe of *Chian* Wine will cost,  
 Where and at whose Expence we may  
 In Drinking pass the Night away,  
 Melt down the Frost, and warm the Snow,  
 And make the Wine the Rains out-flow;  
 These are important Truths indeed:  
 Come! put about the sprightly Red;  
 This Glass I drink to *Luna* bright,  
 This to the Goddess of the *Night*,  
 This to *Murena*: Let there be .  
 A Glass for each in Company,  
 Not more than Nine, nor less than Three.  
 The Poet his old Toast shall chuse,  
 We'll bate him not a single *Muse*;  
 The *Graces* dancing Hand in Hand,  
 But Three full Bumpers can Command,  
 For they are Sober, Chast and Kind,  
 And not to drunken Frays inclin'd.

Now



*Parcentes ego dexteras*

*Odi: sparge rosas: audiat invidus  
Dementem strepitum Lycus,*

(d) *Et vicina, seni non habilis Lyco.  
Spisâ te nitidum comâ,*

*Puro te similem, Telephe, vespera,*

(e) *Tempestrua petit Chloe:*

*Me lentus Glycera torret amor mea.*



Now let us Revel in our Wine,  
And let the warbling Pipe begin;  
The Pipe and Lyre shall both come down,  
And Roses the rich Pavement crown;  
I hate to have it meanly done.  
Let *Lycus* at next Door, and she  
Who ill deserves such Sots as he,  
Listen with Envy to the Noise,  
And languish to partake our Joys.  
Thee, *Telephus*, whose Golden Hair  
And Looks out-shine the Evening Star,  
*Chloe*, just ripe for Man, admires;  
Me *Glycera*'s bright Beauty fires.

3



(a) **Q**UO prabente domum & quotâ.] Quota is to be found in all the Books, both Manuscripts and Editions, neither must it be thrust out of this Place. Quotâ horâ ad canam veniam? At what Hour shall I come to Supper, the eighth, the ninth Hour, or when? See Juvenal 1, 49. where he speaks of the eighth Hour, and see our Author Epist. 1, 7, where he speaks of the ninth. We might very conveniently read Quotus, if the Manuscripts would give us leave. See for this Epist. 1, 5. Martial 14, 215.

(b) Miscentor Cyathis.] Nick Heinſius nickt this Passage; and took it in the right Sense, when in the Margin of his Book he says, read Miscentor. But this was no more than what Janus Rutgersius, a very Ingenious Fellow, had discovered before him. See his *Lectio Venusin.* ca. 6. and yet our stupid Moderns had rather feed upon Acrons, than accept of such noble Fruit as this is. I would have you therefore take a view of the whole Passage.

*Da Luna propere nova,*

*Da noctis media, da, puer,*  
*auguris*

*Murena: tribus aut novem*

*Miscentor cyathis pocula com-*  
*medis.*

Here, you see, he orders every thing by the Word of Command, *Da, Da, Da,*

*Give, Give, Give; Miscentor, mingle, as if he were Major-domo, or as Plautus has it, The Captain of the Revels. We are led into this Interpretation by the Glossary upon the Battalian Copy, where he explains Miscentur by Propinentur. It is certain, that the Waiter durst not have fill'd out three or nine Glasses, unless he had been Commanded. It is also very well done of Rutgersius to construe Cyathis commodis thus, full Glasses: Only you must have a Care how you understand Material Glasses by the word Cyathis, for this would make downright Nonsense of the place; Cyathus in this place signifies a Measure, and not a Glass or Cup, as you will frequently find in the Greek and Latin Writers, especially those who treat of Physick. Our Author's Meaning is this, Let there be three or nine Glasses filled, each holding a Cyathus, in the whole three or nine Cyathi: I'll give it you in Greek, χαπερτα ἑ τρεῖς ἢ εννία ποδαρους, so that the honest Toper may take each of them off at a Draught. Some there are of the Vulgar who fancy that when the Cyathus was taken off nine times, the Company broke up and drank no more; but this is a fatal Mistake; for our Author tells us at Ode 3, 8, that they were at that time to take off above a hundred Cyathi: Nay, we find by Ovid in Fast, which Passage I have*

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have mentioned in the preceding Quotation, that they drank three hundred and more. After all the Magdalen-College Copy says very well,

*Murena: aut tribus aut novem.*

Thus in the next Ode, we read,

*Qualis aut Nireus fuit, aut  
aquosâ  
Raptus ab Idâ.*

There are other Passages up and down of the same sort. Where there are two auts, the first is frequently omitted by the *Librarians*, where ever the Author's measure will suffer it, as I shall make appear in its proper place. *You must*, says *Horace*, take off at one Draught either three or nine Glasses, which you please; as for you Poets, who are the *Muses* humble Servants, I suppose, you will call for your full nine; but others perhaps may be contented with three according to the number of the *Graces*. *Ausonius* in his *Prefat. ad Græph.* has said a thing which is well worth repeating in this place, *Going upon an Expedition*, which you know is a time of *Licentiousness among the Soldiers*, I invited them to my Table: We did not Drink according to *Rubrius's* method, or the *Grecian* manner of *Tipling*, but according to the Precedent set us by *Horace*, when he Toasts the Goddess *Midnight*, the New Moon and *Murena* the *Augur*, and says,

*Ternos ter cyathos attonitus petit vates.*

(c) *Nudis juncta sororibus.* All the Books that ever came to my Knowledge, both Manuscripts and Editions, say, *Juncta*; and yet *Theodore Marcilius* says, we had better read according to the *Parchments* thus,

*Nudis vincta sororibus.*

For *Vinculum* is the same as *Nodus*, the Girdle of the *Graces*. See *Carm.* 27.

*Segnesque nodum solvere Gratia.*

Here I am desperately afraid, that this honest Fellow only fancied to himself that he found this *Lesson* in the *Parchments*, because he had a mind to find it there. But suppose it were true, that some one of the *Copies* might say *Vincta*, for such a Blunder might easily happen, where the Words are so very much alike in *Manuscript*, yet still it is a senseless *Lesson*, and the Argument of *Marcilius* thereupon as heavy as Lead: For *Junctus nodo & vinculo*, tied together by a Girdle or a String, is as common a Phrase as *vinctus nodo & vinculo*. For this see *Pliny Hist.* 11, 67. *Plin. Al. Epist.* 10, 11. Thus we often read of *jungi & copulari*, joined and coupled in *Cicero* and others. *Juncta*, is therefore very right. See *Carm.* 1.



*Junctæque Nymphis Gratia decentes.*

(d) *Et vicina seni non habilis Lyncus.*] The Blandinian Copy belonging to *Cruquius*, which is the oldest of all the Copies, says *Habili*; but the other Books and the old Editions say *Habilis*. This same *Habili* was mightily fancied by the Sagacious *Rutgerfius*, as much as to say, *That Lycus was not fit for such a Wife, he being an old Fellow, and she a young Woman.* Now tho' we cannot deny that *Habilis* is a Relative Word, and as it were Reciprocal; yet that thing of the two is most commonly called *inhabile*; unfit, by whose means or whose Fault it is, that the mutual *Hability* or *Fitness* is spoiled; since then the Age and Infirmities of *Lycus* were the Reason that he and his Wife prov'd but a very indifferent Couple, we must not say, *That she was unfit for him*, but *he unfit for her*; and therefore *non habilis* must stand. See *non habilis* in *Virgil Georg. 3, 62.* *Non habilis cyathis*, that is, *spoiled, corrupted, and therefore not fit.* *Martial. 13, 19.* *Noluerint habiles esse viris*, that is, *because of their Nastiness.* *Ovid Amor. 3, 8.* *Valer. Flaccus. 7, 231.*

*Fas mihi non habiles, fas & tibi lingere Colchos.*

*Non habiles*, that is, by being a barbarous People, and an ill Air or Climate, and so not ha-

bitable by us. But now because the most renown'd *Nick Heinsius* reads *stabiles* and not *habiles*, as well in this place from *Valerius Flaccus*, as in that other from *Ovid*, it will not be amiss to survey the whole Passage; in which *Circe*, or rather *Venus* in *Circe's* Shape, persuades *Medea* to leave *Colchos*.

*Omnes hunc potius communem animantibus orbem, Communes & crede deos: patriam inde vocato, Quæ redit itque dies; nec nos dis nata malignis Luserit hoc crudo semper sub frigore messis: Fas mihi non stabiles fas & tibi lingere Colchos.*

Thus we find it in the last Edition published by *Heinsius*; but he is a heedless unlucky Fellow for his Pains; for what has *Messis* to do with *Medea* and *Circe*? Were their Husbands Farmers, that they should talk of Harvest? Then what has *Messis* to do with *Frigore*? *Messis* and *Frigus* are directly contrary to one another.

*Ante focum, si frigus erit; si messis, in umbrâ.*

Then besides, those Words, *Luserit, crudo, stabiles*, have no other Foundation but only Conjecture; I would mend the Place thus out of the Various Readings of those very Books

Books which *Heinsius* gives us an account of,

—*Nec nos, o nata, malignus  
Cluserit Arctoo semper sub frigore Phasis:*

*Fas mihi non habiles, fas tibi  
linguere Colchos.*

How apparently bright is this Passage thus corrected! *Circe* makes this Speech to *Medea*, as being the Sister of *Aetas*, *Medea's* Father, whence a little after, at Verse 242, *Medea* calls her, Mother; O Daughter, says she, you may call every Country your own; and therefore this same Odious nig-gardly *Phasis* shall never coop us up here; we will pack up our Aulcs, and be gone into another more hospitable Region, more commodious and fit for us. Here you see, we have not altogether trusted to our Parts and Ingenuity, unless only by Writing *Arctoo* instead of *hoc uno*, which is to be found in some of the Manuscripts. See *Arctoum Frigus*, the Cold North, in *Lucan.* 10. 250. *Id.* 8, 363. But now if you had rather retain *hoc uno*, then you must mend the Verse thus,

*Cluserit hoc uno semper sub  
cardine Phasis.*

See *Sub Cardine*, in *Ovid Pont.* 2. 10. *Silius* 4. If you please, you may read *hoc mundi* instead of *hoc uno*. But all this is only by the by; let us now return to our Author,

where although it be true, as I have told you, and a common Expression, that we call that thing of the two *inhabile* or *unfit*, whose chief Fault it is, that it is so unfit, yet in this Passage,

*Et vicina seni non habili Lyco,*

It very unluckily happens, that *vicina* does by no means signify a Wife, upon which Supposition the Emendation of *Rutgerius* is grounded. It is true, he pretends to take refuge in a Quotation from *Juvenal.* Sat. 6, 509, where he speaks of a bad Wife.

*Nulla viri cura interea, nec  
mentio fiet*

*Damnorum, vivit tanquam  
vicina marito.*

But grant me thy Patience, thou very smart Fellow! if a Wife, who neglects her Family Concerns, may be properly called *tanquam vicina*, only a sort of a Neighbour to her Husband, will *vicina* therefore signify a Wife absolutely taken, and when it stands alone? What if you had used some such Expression, and had said *tanquam Vipera vel Canis*, such a Wife is a Bitch or a Viper, will therefore Wife, Bitch, and Viper, come to be Syn nimous Terms? After all, *vicina* here in *Horace* signifies *Vicina nobis*, next Door to us, and so near as to hear the Noise we make, *Strepitum audiat*; and when he adds *non habi-*

*a bilis seni Lyco, not fit to live with him, hence we gather at last, that she is his Wife. The Lesson therefore which is to be found in almost all the Books, is right.*

*Be vicina, seni non habilis Lyco.*

*Non habilis, that is, not fit, not agreeable to him, no good Match, for as I have observed in Relatives, the Signification is Reciprocal. If Lycus was not well match'd with his Wife, his Wife could not be well matched with him. You may also explain non habilis by non tractabilis, intractable, or who will not be govern'd by an old Sapless Fumbler. There is a Greek Proverb which says, A young Woman married to an old Man is more his Governess than his Wife. See non habilis gubernaculo, ungovernable, in Paterculus. 2. 113. Moreover Acron, whom Rutgersius endeavours to draw over to his Party, takes up with a very notorious Falshood; for, says he, Our Author means a Woman who is married to an unfit Husband; and because he calls him Inhabilem, Unfit, this proves his Jealousie. Instead of Inhabilem, the Acron belonging to Cruquius, and the Manuscript in the Royal Society Library say, Invidum:*

But then the very Run and Order of the Verse require, that we should read *Inhabilis* instead of *Inhabili*.

(e) *Tempestriva petit Chloë.* Both the Venetian and Lesccherian Editions say *Chloë*, whence the Modern Editors have taken it; and yet the better part of the Parchments say *Rhoda*, and not *Chloë*: Among mine, the Leyden, Queen's- College, Peter-house, Royal-Society, Worcester and Colbertine Copies, with some of Lambin's say, *Rhoda*, which without doubt is the true Reading; for how could our Numskul Librarians blunder upon this Name? As for *Chloë*, this Name was transported hither from Ode 1, 23. It. 3, 7. & 9, 26. but *Rhoda* was what those Puppies could give no Account of; and yet *Rhoda* often occurs as the Name of a Libertine. See the *Marmora Felsinae*, p. 415. D. M. T. OCTAVIUS. THALLUS. ET. VIBIA. RHODE. Gruter. p. 716, 6. ULP. RHODE. Id. p. 475. 5. TITIA. RHOPE. MATER. where mend the place, and read RHODE. See Act. Apostol. 12, 23. See also Menander, where you will find *Rhoda*.





**C**Entum cyathi deplendi e-  
rant.] The Dr. in this  
Place gives us a very full and  
exact Account of the *Primi-*  
*mitive* and *Classical* Method  
of *Drinking*, which he takes  
a great deal of Pains to im-  
prove and enlarge, much to  
the Advantage of the honest  
Topers of that Age. He lets  
us know, that *Cyathus* does  
not signifie a *Material Glass*  
(which, I presume, is no ve-  
ry extraordinary Discovery,  
because there is no great fear  
of the Reader, that he should  
think the *Romans* drank off  
the *Glasses*, instead of the Li-  
quor that was in them) but  
he tells us, *It is a Measure,*  
*and contains as much as a Man*  
*can take down at a Breath:*  
*Of which Glasses,* says he,  
*Each Man in the Company often*  
*Drank a Hundred; and some-*  
*times three Hundred and more;*  
and this he proves by several  
Learned Quotations. Now if  
all his Account be True, let  
us see what this *Cyathus* may  
reasonably amount to in the  
Modern Computation. I  
suppose the modestest Toper  
will not deny, but that a Man  
may easily take down Half a

Pint at a Breath, *Winchester*  
Measure; and I know there are  
some, who will complain of this  
Standard: So that according  
to this Computation, if *Horace*  
and every one of his Friends,  
or any other Sect of *Romans*,  
did at a Sitting take off three  
*Hundred Cyathi*, which the Dr.  
positively affirms; it must be  
a Demonstration, *That they*  
*drank each Man to his share*  
*Seventy five Bottles, full Mea-*  
*sure.* I protest, a very smart  
Performance! and much to  
the Dishonour of the Moderns,  
who can never think of at-  
taining to this bright Exam-  
ple, which *Horace* and Dr. B.  
have set them. I have seen  
a famous *Icon* or *Numisma* of  
*Horace*, published by a very  
Ingenious Modern from the  
*Rarities* of *Trinity College But-*  
*tery*, according to which the  
Demenions of his Belly are  
very surprizing, as may be  
seen by the Copy; but if he  
were such a Toper as the Dr.  
represents him, I cannot but  
think he is fallen away, and  
that he has not mended his  
*Commons* by his Removal from  
*Rome* to *Cambridge*.







ODE XX. *Ad PYRRHUM.*

(a) **N**ON vides quanto moveas periclo,  
Pyrrhe, Getula catulos leana?

(b) *Dura post paullo fugies inaudax  
Prælia raptor:*

*Cum per obstantes juvenum catervas  
Ibit insignem repetens Nearchum:  
Grande certamen, tibi præda cedat  
Major, an illi.*

*Interim, dum tu celeres sagittas  
Promis, hac dentes acuit timendos,  
Arbiter pugna posuisse nudo  
Sub pede palmam*

*Bertur, & leni recreare vento  
Sparsum odoratis humerum capillis:  
Qualis aut Nireus fuit, aut aquosâ  
Raptus ab Idâ.*



## ODE XX. To PYRRHUS.

WOULD you a Lover and his Nymph divide?

As well you might attempt a Lyon's Den,  
And seize his Whelps, in some wild Forest hid;  
You dare not stand the Fight, but must escape unseen.

The Savage She through Crowds of Hunters goes;  
Searching for what she loves with curious Eyes;  
And only hopes to meet amidst her Foes  
You, who avoid her Rage, and should dispute the Prize.

She grinds her Teeth, and glows with Martial  
Flame;

You aim your pointed Darts with wondrous  
Skill:

Thus you contend, and thus the jealous Dame;  
*Nearchus* holds the Palm, and gives it where he will.

Proud of his Charms, the gay, the careless Boy  
Tosses his fragrant Locks, with such a Look  
As *Nireus* had, or the young Prince of *Troy*,  
Whom *Jove*, by Passion urg'd, from watry *Ida* took.

(a) *Non*

(a) **N**ON *vides quanto moveas periclo.*] Here the Interpreters say not a word; but my Bodleian Copy instead of *Periclo*, reads, *Tumultu*; and so we find it among the various *Lections* in the *Leyden Copy*, and in the *Queen's College* and *Colbertine*. So *Harry Stephens* found it in one of his Books, of which he gives us notice in the *Preface*. Both these *Lections* are good. *Quanto tumultu moveas*, that is, *What a Pother you make by stirring*. For this *Carm.* 3, 27.

*Sed vides quanto trepidet tumultu*

*Pronus Orion,*

Where, you see, the Expressions answer to one another, and are as like as Twins. But I have a very shrewd Suspicion, that *tumultu* was transplanted from this last quoted Passage into the present *Ode*, by some Blockhead, who was more elaborate than he should be. I will not therefore make

any Alteration; for *Diomedes*, p. 424, reads, *Periclo*.

(b) *Dura post paullo.*] The old *Venetian* and *Loscherian* Editions say, *Post paulum*, and not *Post paullo*. And thus I find it in my *Grævian*, *Galean*, and *Magdalen College Copy*. But the *vulgar Reading*, as we now find it, is Right. Our Author has express'd himself twice or thrice after this manner; and so did *Salust*, *Cæsar*, *Tacitus*, and some others. See *Gronovius* upon *Livy*, 22, 60. Moreover we cannot but take notice, that the *Fourteenth Verse*, which runs thus,

*Sparsum odoratis humerum capillu,*

was copy'd by *Ovid*, who stole it from *Horace* and made it his own. See *Faſtor.* 2, 309.

*Ibat odoratis humeros persusa capillis*

*Maonis, aurato conspicienda sinu.*

*The End of the Fifteenth Part.*

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